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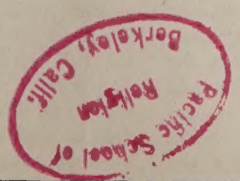

ON THE HORIZON OF THE CHRISTIAN CHURCH

LOUISIANA ATTACKS CHILD LABOR

Louisiana, described as the "banner state of the year" by the National Child Labor Committee, has enacted three constructive child labor bills in 1932. One establishes a sixth grade requirement for children between fourteen and sixteen leaving school in New Orleans for work, and provides for temporary work permits for children with physical defects pending correction, and for the appointment of a safety engineer and a vocational counsellor by the city of New Orleans. Under the second measure, New Orleans children must attend school until they are sixteen, regardless of school grade, unless they are over fourteen and legally employed. The third act empowers municipalities to establish compulsory continuation schools for employed children of work permit age. —*The World Tomorrow.*

CHILDREN'S BUREAU AND NATIONAL ECONOMY

A government agency which is in danger of suffering on account of the need for government economy is the Children's Bureau of the Department of Labor. This Bureau, created in 1912 by act of Congress, acts as a "fact-finding" agency. For instance, *The American Observer* states that after studying the situation the Bureau has pointed out that infant mortality is almost four times as high in poor homes as in well-to-do homes. It has also been outstanding in its struggle on behalf of laboring children, having been influential in the passing of a Child Labor Amendment to the Constitution during Coolidge's administration. Although as yet not a sufficient number of states have ratified the Amendment to make it a law, the Children's Bureau is still working for favorable action by state legislatures. The most recent and difficult task is that in connection with the thousands of boys and young men who, unable to finish school or to find employment, have "taken to the road." The Children's Bureau would seem to have ample opportunity for important service in promoting the welfare of children throughout the nation.

PROHIBITION AND JOURNALISTS

The National Women's Christian Temperance Union has expressed regret at the tendency of wet writers and editors to think that because political platforms and candidates promise it the Eighteenth Amendment will automatically "pop out" of the Constitution. It finds this attitude of "childish faith" strange in view of the ridicule of platform promises by many of these same writers for years back. "No party platforms," states the W. C. T. U., "assisted the Eighteenth Amendment into the Constitution; neither party has enough voting strength to take it out." Disgrace is foreseen for the party—or parties—which aids in bringing liquor back into power, and the certain rise of a new party with "strong moral leadership." "Writers and editors now expressing the views of the wets are so completely satisfied with repeal that they are not concerned about the method of procedure thereafter. It would seem that just so there's liquor for all, there need be no suggestion as to future handling of the liquor problem; no mention of educational policies; no apprehension as to the effect of a flood of liquor on the American people. Another odd characteristic of the wet writers is their view that the action of the two political conventions cancels the work and influence of churches, temperance organizations, and moral leaders. The Union sees that there is a "desperate effort being made not only to bring back liquor but to perpetuate the business and to destroy every vestige of liquor restraint; to vitiate scientific temperance education and to plant liquor so deep in the oncoming generations that the alcoholic appetite will be the mark and the burden of future Americans. There is the danger behind the repeal movement—a tremendous education and selling campaign to teach the *use* of alcohol. The time to stop that is *now*."

RUSSIA AND HER NEIGHBORS

Soveit agriculture is going through a very difficult period just now. "Russian peasants are bewildered and uneasy," according to Walter Duranty, in the New York *Times*, "and the country is woefully short of food and commodities." But that is not the whole story of the Russian experiment. This trained observer goes on: "but there is no murmur of revolt or organized opposition anywhere and no weakness in leadership." But if the Soviet Government is having difficulties at home and is worried over food shortages, these are "more than counterbalanced by the improvement in Russia's foreign relations." To all who regard the peace of the world as supremely desirable, it will be a joy to hear of the vastly improved relations between Russia and Japan in the east, Russia and Poland in the west, and Russia, Italy and Turkey in the south. As to the question of Soviet-American relations Mr. Duranty has an interesting report to make to his countrymen. The Russians "will not meet the United States with hat in hand or raise a finger to win its favor. They will not buy its goods or seek its custom unless it treats them as the great power they now know they are, and unless the United States forgets the "sentimental nonsense,' as they call it, about a handful of Communists trying to undermine American institutions with Moscow gold."—*The New Outlook.*

CONFERENCE ON THE CITY AND THE CHURCH

The coming Conference on "The City and the Church in the Present Crisis," to be held in Chicago, Temple, Chicago, Illinois, November 29 to December 2, 1932, promises to be one of outstanding significance. The Chicago Federation of Churches and the Federal Council of the Churches of Christ in America are actively cooperating in this meeting with the Home Missions Council and the Council of Women for Home Missions. Delegates are expected from all parts of the United States and Canada. They will be made up of denominational officials, home mission executives, city mission workers, city pastors, representatives of city federations of churches, and others interested in the problems confronting the Church in the modern city. An unusually strong program has been prepared, not alone in the exceptionally strong personnel of speakers which includes some of the most prominent leaders of the churches, but also in the penetrating character of the subjects to be discussed and the unique arrangement of the program, giving opportunity for carefully prepared addresses on vital subjects, to be followed by general discussion in four sectional discussion groups. The purpose of the Conference is fourfold: (1) To see together the Church's task in the city; (2) to plan together a common strategy for the city church; (3) to devise together better cooperative methods and programs of city church work; (4) to speak together to the Church at large of the needs of the Church in the city. The official program, giving full agendas of all sectional meetings and details of the Conference, will be ready in October. Those who are interested and who expect to attend may send in names and addresses and official programs will be sent them. Address all inquiries to The Home Missions Council, Rev. William R. King, Executive Secretary, 105 East Twenty-second Street, New York City.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

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The Great Mirage

CANADA symbolizes the promised land of all those Americans who are seeking a Canaan flowing with beer and whiskey—a Canaan lying somewhere between Westerville, Ohio, and the sidewalks of New York. Canada is near enough to offer an alluring prospect of attainment, yet distant enough to lend enchantment to the view. Government control is the magic—the black magic we would say—whereby our anti-prohibition "reformers" would drive the bootleggers from the land, make drinking legally respectable, give the poor man his beer, recover the constitutional right of personal liberty, and bring prosperity back to us. How plausible it is all made to appear! But none are so gullible as they who wish to believe—whose thirst is father to the thought.

One of our greatly appreciated exchange periodicals is *The New Outlook,* the official paper of the United Church of Canada. On looking through the current issue not many days ago, we found an editorial which attracted and held our attention. The Editor had received a copy of the Canadian magazine, *Forest and Outdoors,* devoted to the conservation of woods, waters, and wild life. This fine illustrated magazine is also devoted to the development of wholesome, outdoor boy life and promotes the activities of the league of frontier lads known as Junior Wardens, "one of the most powerful educational agencies of the Canadian Forestry Association." The issue in question contained an article entitled, "For the Sake of the Boys," which was an appeal by the Forestry Association for the cooperation of citizens in a genuine national service on behalf of the boys, who should be so encouraged in the pursuits of outdoor life that on reaching manhood they would be found on the jury and not before it. And then—the page facing this article was almost entirely devoted to a picture advertising Scotch whiskey! Two full-page colored advertisements of Canadian whiskey appeared elsewhere in the issue. *The New Outlook* puts this pertinent query: "Now the question we want to ask is why an otherwise splendid magazine and splendid appeal should be utterly discounted and discredited in the eyes of all right-thinking citizens by the flaunting of liquor in the face of youth? *And, if we might add a supplementary question, it would be an inquiry as to whether a Government grant to the Canadan Forestry Association—owners and publishers of "Forest and Outdoors"—has any bearing on the inclusion of these whiskey advertisements."* (Italics ours.)

Thereupon the Editor proceeds to propound another leading question. The Ontario Safety League, he explains, is an organization which is attacking the accident problem in a way that has won the approval of all good citizens. Recently it issued a bulletin for the use of motorists and pedestrians, containing a list of twenty-four specific warnings. Everybody knows, he continues, that amongst the most frequent causes of accidents on the highways today (in Canada) is the drinking driver. But in all the two dozen warnings tabulated there is no mention of liquor. Then this second query: "Why, we ask, did the Ontario Safety League omit liquor from the exhaustive list of warnings concerning highway accidents? *And again, has a government grant or donation to the Safety League anything to do with the omission?* (Italics ours.) Of course no one can blame governments which are in the liquor business or deriving huge revenues therefrom if they seek to push their sales by advertising or do a little soft-pedaling when any criticism threatens their policies. But there is no excuse for setting a whiskey bottle among boys, even in the pages of a magazine; nor is there any possible justification for the omission of liquor from any list of causes of highway accidents in Canada today."

On turning further the pages of *The New Outlook,* we came upon a spirited discussion of the Canadian liquor situation in the Readers' Forum. If anyone imagines that "Government Control" has settled anything in Canada, it would enlighten him to read the letters we found there. To give a general idea of the nature of the discussion and of the facts presented, it will suffice to quote the following paragraph:

"This traffic in intoxicating beverages is strong, thoroughly organized, selfish and unscrupulous, defiant of law, a menace to personal and family welfare, to national honor, to decent citizenship—the foe of everything for which the Christian Church stands. There is only one method of dealing with this organization and that is by law and the application of force. Then the question arises: if law is a necessity, what kind of law are we going to have? Shall it be a law that clothes a vicious institution in the garments of legality and respectability, or one that recognizes its essentially evil and anti-social character and makes it an outlaw? Surely the Church is interested in that issue. As to Prohibition, and the use of force, it is

impossible to deal with this traffic without them. It has been found by actual count that the Liquor Control Act of Ontario contains a larger number of prohibitions than did the Ontario Temperance Act. In fact, any virtue that resides in the former, or any similar law, lies not in its permissions but in its prohibitions. It is evident, too, that these Government Control Laws involve the use of force to a greater extent than did Prohibition. In Ontario, under Government Control, jail population has increased sixty-two per cent, convictions for drunkenness sixty-one per cent, while most astonishing of all, convictions for violating the Liquor Law have more than trebled. In the Dominion as a whole, with eight provinces under so-called 'Government Control' convictions for the latter offence have reached the highest point in its history."

From the foregoing, one may easily see how empty are the claims made for Government Control over Prohibition as a means of promoting real temperance and sobriety. The most significant revelation of the above is that suggesting the attitude and policy of the government in the matter. It appears that, after all, the government is in the liquor business for profit and not for the protection of its citizens. It therefore seeks to stimulate rather than curb the consumption of liquor. All of which means that through whatever channel the vile stuff flows, it demoralizes and debauches the citizenry.

Government Control, forsooth! It is the great mirage of the modern mind. A mirage, we recall, is an optical effect in which the reflected image is commonly inverted, while the real object may not be seen at all. In the distance, we think we see a system of disciplined appetite and increasing temperance. It is an inverted illusion—the real situation is just the contrary. And somewhere beyond the illusive image may be found the real object and purpose behind Government Control—the determination of the liquor interests to break down Prohibition and to promote their nefarious traffic under the protecting cloak of the government. Beware of the great mirage!

The Problem of a Friends Ministry

By Milo S. Hinckle

The following is the substance of a paper written in connection with a course in American Church History taken by the writer at Hartford Theological Seminary where he is now studying.

WHY should the Ministry of the Gospel be a "problem" in any specifically Christian group? Ordinarily, one would think that a "Ministry" proclaiming its interpretation of the Gospel, performing the functions of its leadership, expounding the deeper meanings of its fellowship, conserving its domestic interests, and so presenting its public appeal as to secure the gradual recruiting of adherents, would be the most obvious and natural development in any body or organization which assumed the position and responsibilities of a Christian Church fellowship. This statement of the case seems clear enough, but it points to the very reason for the "problem" existing in the Society of Friends. This group did not set out to establish a "Christian Church fellowship"—a separate organization. The same may be said of many, if not most, of the movements for liberty of conscience and the realization of a deeper spirituality in the Church, which gradually became separate religious groups and finally distinct denominations.

But the Quakers were "Friends of Truth" seeking a *spiritual* fellowship of which Christ should be the only head, all the members of the group being brethren on a common ground of equality, all seeking to know Christ and his will, to be guided by his Spirit in understanding his truth and living in a peculiar union with him. Doubtless, others beside Friends were moved by these same high ideals also, but to no other group did these objectives bring such a sense of "aloneness" and divergence from the established orders in the Churches. Other "seeker" groups found it necessary to separate from the established Churches, but, when free to form their own, new organization, it was an "organization" and retained many of the forms to which all "Churches" had become accustomed and which were considered scripturally authoritative and necessary. The ministry, the sacraments, the distinctions between Clergy and laity, were prominent among these. But the first Quakers saw none of these as essential—or even desirable—in their spiritual democracy.

Somewhat of an answer to our opening question is found, therefore, in the fundamental difference between a "Society" which conceives itself to be a religion—social democracy in which Christ is the only head, directly communicating his spirit, his teaching, his commands to each member of the fellowship, and a Church built upon any of the accepted bases of episcopal, presbyterial, or other evolution of the conceived New Testament orders in which there is any semblance of Apostolic superiority, authority, or succession.

Of course, this whole position was ruthlessly assailed by protagonists of the Churchly order in the days of the first Quakers, in the middle of the 17th century in England. Untold persecutions and abuse befell, not only these early Friends but also the Schwenckfelders, the Mennonites, the Anabaptists and others who repudiated the usurpation of ecclesiastical power in the Church and its consequent loss of spiritual vitality.

We shall see our problem more clearly if we can get a clear statement of the Quaker concept of what the Christian ministry is, or should be. John W. Graham, a minister of more than thirty-five years' experience in English Quakerism, in his book, "The Faith of a Quaker," (Pp. 242, 243) says: "The belief expressed in this Chapter is that Ministry, as understood by the Society of Friends, is not simply a function of the outward will or conscious purpose, nor represents only the thought of the ordinary superficial brain of every day use; but comes from a deeper stratum of our being, has its origin in and derives its piercing and convincing power from a level of personality deeper than the streams of current consciousness. . . . If an ordinary personality may be likened to the covering crop of green grass, made up of multitudinous trifles, blade upon blade, found everywhere and having no gaps; then the bright flowers that stud it here and there, deeper rooted, growing from below the sod, owe their beauty and their bloom to a seed sown in subliminal soil; and one species of these deep-rooted daisies is the Quaker Ministry."

The problem of the Quaker ministry is two-fold: the early problem and the modern problem. It might be stated as the English and American problems of Quaker ministry. This

would not strictly represent the facts, for Philadelphia and perhaps Baltimore Yearly meetings, together with local situations in other American groups, would belong in the English classification in so far as their attitude toward the problem of a ministry is concerned. A better statement of the problem in its double aspect would be to classify Friends in relation to the ministry as pastoral and non-pastoral—letting the term pastor signify a recognized minister in pastoral or ministerial leadership within—or over—a congregation, and receiving a stipulated salary for full-time or part-time service in preaching, teaching, and other organizational activities. With the Society of Friends definitely divided as non-pastoral (English, Philadelphia, Baltimore, and other smaller American groups) and pastoral (other American Friends—in fact the largest group of all, numerically), the problem is more clearly seen.

A Ministry for Non-Pastoral Friends

This is the original Quaker group. It rightly claims both form and content of the Quakerism of Fox, Penn, Barclay—the Quakerism that made its imprint upon England and the Continent, Colonial America and the first century of the Republic, even to the present day. It must be said that the influence of Quakerism in America during the last 75 to 100 years has been divided between the two types noted above. As to the relative influence of the two groups, it is not the province of this paper to venture a statement.

Early Quakerism was truly a devout Christian mysticism. The movement was born in the mystical experiences of George Fox and others who could not find what they interpreted true Christianity to be in the ecclesiasticism of the day. They were depressed by the moral degeneracy of the people. The Church seemed, to them, to be concerned alone with keeping its own mechanism going, extracting, by force of governmental decree, its emoluments from the hard-pressed citizenry, and utterly unable to make any spiritual impact upon the sin-laden populace. Religion appeared, to these deeply concerned souls, to have lost its revitalizing, transforming, saving power. They first undertook to awaken the Church and clergy to these conditions and to secure a new realization of the Christ-headship of the Church. In these attempts they failed utterly. Their only recourse, then, was to seek God for themselves and to cultivate their own spiritual experiences by personal, individual communion, study of the Scriptures, and the development of an entirely new technique of worship. This technique was, very naturally, a genuine mysticism.

The Church had no room for this type of worship and refused to permit its practice and expression. Kindred spirits will find each other's company. The seekers, these mystic searchers for the will of God, came together, not at the call of an orator to be convinced by him of a new way in religion, but each intent upon his own mystic communion—hence the "basis of silence" for these gatherings. Since the purpose of each was the same as that of all the rest, the democracy of the group—that is, all on an equality—it did not need to be argued, it was the only natural procedure. The "priesthood of all believers" was not merely a reaction against the clergy-laity situation in the Church, which they thought to be entirely unscriptural, but it was at once the New Testament description of their actual experience! In their voluntary associations for spiritual cultivation—mystic communion—there were superior souls and intellects, to be sure; and these soon came to light, as they always will in any grouping. But there was, to them, only one high priest and that was Jesus Christ. Superior folk and inferior folk (of whom there were plenty) were all "Kings and priests unto God," each in his own right as a Christian believer. No man might step between the humblest of these and his High Priest, for that High Priest—Jesus Christ—was the one and only "Mediator between God and man"—every man.

In this mystic fellowship, ministry could be only the response of a worshipper to the inner consciousness of a Divine commission to speak something which had been received during the silence of "waiting upon God." Any other kind of message or any other authority or command to speak would seem, to such a group, nothing short of the intrusion of an utterly foreign barrier into the spiritual flow of mutual intercourse between God and his worshippers. In this connection a statement of the three-fold essential character of Quaker Ministry by John W. Graham, in his Swarthmore Lecture, 1925, is important. He says, "Three qualities seem to be needed in public worship, in order to carry out fully these primary necessities of the true Christian Priesthood of communicated grace.

> (1) There should be no routine hindrance to the contributions of any. If there is, the pool will suffer. Ministry should be at its best a ministry of many; in an ideal communion of saints, of all; not all speaking every day, but sometimes. Certainly to confine it to the male sex is an indignity and a waste. To close the door of utterance to all the community but one cannot be the way to let the Spirit have free course and be glorified. All needs cannot find a vibrant voice, however long and comprehensive the prayers from the pulpit are tediously made.
>
> (2) Communications are of little value unless they come from that deeper region which is the place of the communion of souls, the gateway of prayer and the goal of meditation. Here is the place where spirits can meet. Interesting things, by way of talk from the superficial mind, are not without their use; but they are not the same as the real messages of the prophets, and they do not reach the deeps in the hearers if they do not come from the deeps in the speaker.
>
> (3) True ministry is an unbaring of personality for the sake of others. This is very limited in benefit if it expresses always the same personality, and it becomes confused and degraded if it is done for a living. Perhaps it can be, but a professional preacher cannot easily give himself away, unless he manages, as he may, to forget for the moment the professional relation he bears to his hearers.

"On these three principles is based the Quaker practice about ministry. They all follow from the view that ministry is a cooperative contribution for the general good. But it is also true that in every cooperation among men leadership emerges. Be as democratic as you can, leaders are discovered to exist, and woe to any organization which suppresses or discourages them. It is this fact which has complicated the organization of Churches: and we must not ignore it."

There was ministry of the Word—abundance of it—in the earliest Quaker worship, but it was entirely of this free, spontaneous, unprogrammed, communion-produced type. It was not by one or two or any selected, appointed, consecrated, acknowledged, ordained individuals, but entirely open to all worshipers and exercised by any and all who felt themselves Divinely called to it. Equality of privilege was studiously maintained with respect to the ministry. Since not all were Divinely impressed to serve in that capacity, equality of ministerial service, of course, was never realized, nor was it expected. But this freedom of all to worship independently and to speak freely led one historian to say of the Quakers: "Instead of there being no clergy, there really was no laity."

Now the real problem of a ministry for this type of Quakerism was to maintain that congregational equality, the democracy of grace, the spiritual and ministerial autonomy of the individual worshipper. To have ministers without a clergy—a ministerial class—to have leadership without domination, these presented the real challenge to the Quaker experiment in religious democracy. A perfect success in so ideal a venture in a world with the "mind-set" and "moral-set" dead

against it would be a miracle of unprecedented magnitude. Inferior minds and souls will always impose themselves upon such liberties. Humiliations and even tragedies will always attend any venture in the way of granting real freedom to all people, whether in religion or politics. Such prices must be paid to win freedom and democracy even for the deserving. The alternative is a system in which there is repression, privilege, coercion, and class distinction. Non-pastoral Friends have met these problems, have risen above the inconveniences, and have maintained the democracy in its essential characteristics.

In Chapter VII, Vol. I of "The Later Periods of Quakerism," Rufus M. Jones sets forth convincingly (verifying our statements above) the way in which, during the life of Fox and the first generation of Quaker leaders and ministers, and also during the following century, the ministry of the Society fulfilled the ideals of its founders. Fox was the recognized leader, head of the rapidly growing Society, but he never held an office nor otherwise exercised any repressive or coercive authority over the group.

A measure of organization became necessary—business meetings were "set up." Elders and Overseers were appointed and these, acting on behalf of the entire group "recognized" by official minutes in their records the "gift" in ministry of those whose ministerial exercise showed evidence of a Divine Commission to be message-bearers. A small army of such men and women—people "whose hearts God had touched"—went forth in an itinerant ministry, without pay, though often aided by the Friends—out of a devotion similar to the evangels in Apostolic days. How seriously these men and women took their sense of a divine call is shown in the mass of testimonies collected in the above chapter by Rufus M. Jones. These cover both English and American Friends. John W. Graham in England has written very similarly. Both of these authors are most effective ministers of the type of which they write. But the high standard of the 17th and 18th centuries suffered a severe decline in quality during the 19th century. Controversial questions absorbed the attention of both ministers and congregations, in both England and America. Evangelicalism thrust its peculiar theology into the religious arena. The ministry became an "arena" for all sorts of gladiatorial contests in the fields of opinion. Spirituality suffered depletion in the fires of controversy.

In 1924 in England, Friends abandoned the practice of "recording" ministers, partly due to these unsavory conditions, partly to emphasize "lay" or congregational ministry. The problem there—in fact among all types—is to restore the purity of the preaching as a true exposition of the real Gospel of Christ to a needy world. There is at the present time among English Quakers—and also among some of the English type of American Quakers—an active, productive, deeply sincere ministry, which, for want of a better term, may be called "Lay Ministry"—ministers under conviction of a spiritual concern and divine call, but with no human appointment or official separation from the rest of the membership.

(To be concluded)

A Good Word for Jesus

A CHARACTER in "Beside the Bonnie Briar Bush," the young preacher fresh from school, was saved by the recollection of his mother's injunction, "Say a good word for Jesus." He needed such counsel and would have gone on the rocks in his first homiletical effort had not the words of his mother, then with the angels, been brought to his mind in a way that filled his soul with tender emotion and forced him to protracted prayer for the help he needed.

The advice is much in order in these days, when the minister often is tempted to appear scholarly or profound or to fit a message to what he may interpret to be the demand of the times or the whims of his audience. Of course, speaking a good word for Jesus is by no means incompatible with scholarship and profound thinking. And we believe there are few audiences, whether they be Sunday congregations or business men's clubs, or made up of folks gathered under any other auspices, that would not appreciate hearing the speaker pay homage to Jesus Christ, even though his subject have to do with matters that are not strictly religious in character.

One never has occasion to apologize for saying a good word for Jesus in any crowd. Good men love to hear that name spoken with reverence and thoughtfulness, and godless men have no valid objection to offer. Mingle with the audience at the close of a noonday luncheon meeting that was addressed by someone who dared to speak freely of Jesus and spiritual matters, and never a word of criticism of the speaker will be heard. It is the one name that men never tire of hearing, the one name that is heard with a sense of satisfaction and comfort and encouragement.

Many a person makes the mistake in assuming that his audience cares only for entertainment and that even the nuggets of truth he dispenses must be placed in a wrapping of frivolity in order to pass muster. If he be a minister of the Gospel he thus cheapens his message and his calling. Wholesome humor may accompany serious truth and make it more palatable, provided it be the truth and not the humor that is exalted. The truth concerning Jesus, either as Savior, example, guide, or counsellor, fits the heart hunger of the world as nothing else does, and there are few men who do not feel the need of a more direct touch with him and welcome any sincere mention of his name. Let no Christian man or woman be backward about speaking "a good word for Jesus."—*Religious Telescope.*

To Thyself Alone

In ancient days there lived an artist famed,
Who painted with one color rich and rare,
Which had a glow of gorgeous, brilliant red.
The other artists came to him and said,
"We like the picture, and we like the glow.
Where do you get the lustrous color from?"
They asked him, and he simply smiled and said,
"Alas, I fear I cannot tell you now!"
But kept on working with his head bent low.
The other artists sought the whole world o'er,
But costly pigments made the picture die,
While he whom all envied so worked on,
And paler and paler grew each day he worked,
'Though still more red was his most noted work,
Until one day the artist died alone
And there above his breast was marked a wound.
It had been there his whole life long, I think,
But death who seals all things had closed it up.
"Where did he find his colors from?" they said,
And lo it came to pass he was forgotten,
Although his work forever lingered on.

T'is not enough to seek the whole world o'er—
Thy greatest talent lies within thyself.
Into thy work thine own life blood must flow
To make it beautiful, divine, and pure.

BEATRICE HUSSEY.

East Vassalboro, Maine.

It is useless to wish for peace and at the same time to wish for the maintenance of nationalism unmodified by internationalism; these two wishes do not go together.—W. E. GARRISON.

The German Yearly Meeting

By Raymond and Miriam Wilson

THERE must be some of your party of Friends—they have the look of God in their faces." So said a Berlin engineer to us as we walked down the stately, tree-lined Bomberg-Allee on the morning of August 24. It was Hans Albrecht, Clerk of the Yearly Meeting, and a few companions, coming to view the 130-year-old meetinghouse, who had caught the attention of our engineer friend. The meetinghouse was being rebuilt from the original timbers and stones to serve as symbol and rallying place for German Quakerism, re-born in the war and its aftermath, and now gaining strength and power and numbers from year to year. The membership now number 198 including those accepted at the Yearly Meeting.

"But in the spring all Germany is one blossom," explained a German lady to us when we remarked about the vast quantities of brilliant flowers which we saw even in August when traveling to the Yearly Meeting after landing from the *Bremen*, on which for six delightful days we ate our meals with non-assurance but without disaster. One would look in vain for more beautiful physical surroundings than in the Kurgarten (Cure-garden) and the Kurhotel in Bad (Bath) Pyrmont where the meetings were held. We took our meals, simple and vegetarian, out on the terrace. Now and then the faintest strains of wonderful music outside by the Dresden orchestra in the afternoon or evening would drift into the meeting like a stray snowflake looking for an unattainable home. There were lovely walks hither and thither; imposing drinking places where weak-hearted or rheumatic or languid Germans, who flock here for ills or quiet and rest for body and soul, could drink salty or sulphurous water with desperate devotion. At first glance surely this didn't seem to be the Germany we have heard about, torn by threat of revolution, bankrupt, prostrate, angered by the injustice of so-called "peace" treaties.

But as we sat grasping for meanings in a foreign tongue during the meetings, we felt the tremendous earnestness and the consciousness of living in a deadly realistic world on the part of these German Quakers. Certainly the psychological surroundings vary considerably from America. In the United States the two major political parties, different as two bananas, fight their political battles with gentle bombast, and then unite to raise the tariff or mulct the taxpayer. Here the Friends live an uncertain life between the cross-fire of the Nazis and the Communists, both of whom not only indulge in violent talk but talk for violent action. The Iowa farmers in small numbers may arm themselves with pitchforks to protest compulsory testing of cattle or to enforce a boycott against selling farm produce, but here in Europe the threat of violent revolution still stalks as a specter across the country and war clouds still rise above the horizon, while the effort to make the world "safe for democracy" still goes on. Nor do we in the States feel the dead weight of a State church, oftentimes quenching the Spirit or diverting its testimony to serve the ends of the State. We do not mean to imply that these factors are always consciously present anymore than that many people in the United States are thinking about our ten million partially or totally unemployed, but such factors are a part of the background.

One session swings all the way from wandering in a morass of philosophical profundities to an eloquent and moving appeal by a Young Friend that the Yearly Meeting unite in asking clemency for five young Nazis condemned to death for killing a Communist. (We are often insensible to the far-reaching consequences of such incidents which may become a symbol for political or social injustice. Away on the other side of the world in the island of Formosa where I doubt if there were a half dozen Americans altogether, I found the American consulate guarded by Japanese soldiers in the spring of 1927 while the Sacco-Vanzetti case was apparently being "closed" by their execution in Boston). After long consideration, the following telegrams was sent to Chancellor Von Papen since the time was too short before their scheduled execution for sending a personal delegation which many desired:

"The German Yearly Meeting of Friends at Pyrmont urgently requests that the death sentence be not executed on those convicted at Beuthen. We Quakers deprecate the deed which is the result of the present political agitations. Life already taken is not atoned for by the further taking of life, nor will the authority of the State be furthered by such means. We do not believe that this is the way to lift the world out of its present suffering. Only constructive measures which consider the dignity of all citizens equally can establish a true State authority and eliminate the causes of such deeds."

Carl Heath, of London, in speaking of "The Individual Quaker and the Problems of the World," reminded us that truth is eternal but that our apprehension of it changes and varies, and therefore the soul of man must be kept plastic for the shaping of the divine hand. Our indifference to credal forms is not due to our inability to understand or formulate them, but to the conviction that creeds are too concentrated on human fallibility and become fetters to the mind and soul of men, and so we must keep open the free motions of the spirit.

He emphasized the corporate life of Quakerism, which is so much more than merely a collection of individual Quakers, lived in the sense and power of dynamic experiences and astonishingly bound together in oneness with God. The problems of today are social and corporate ones and we need a new synthesis of outlook for modern life. Humanitarianism is not enough, for we are brought up often enough against the failures and mistakes, if not the wickedness, of man. Quakerism is humanism drenched with divinity. Our duty as a religious society is not to create a political society as such but to establish principles and create an atmosphere in which solutions can be found.

"In coming to England a year ago," said Howard Brinton the next evening as he spoke on Quakerism and the Present Crisis, I felt as if I were coming to the mother of Quakerism, but now in coming to Germany I feel as if I were coming to the grandmother of Quakerism, because of the many mystics and seekers here who preceded George Fox in England." He declared that Quakerism is neither the left wing of Protestantism nor of Catholicism but something with principles and outlook entirely its own, growing out of its conception of man's relation to God and God's relation to man. It was not a product of the reformation of Luther and Calvin but of the earlier mystical reaction against Catholicism.

Henri Van Etten, from Paris, spoke in French the last evening very effectively concerning his own experience of the widening influence of the spirit as he tried to live out in his environment what being a Friend meant.

Iwao Ayusawa and Bertram Pickard came from Geneva with a deep concern about the seriousness of the relation of Japan to the League of Nations and its implications for all lovers of peace. "If all these treaties which are the foundation of the peace of the world can be violated with impunity, how can the peace of the world be preserved?" pled Ayusawa. A message was drawn up to be sent from the German Yearly Meeting to the Friends in Japan and China and to other Yearly Meetings.

On Saturday afternoon everybody went up to the meetinghouse where the framework was completed. This is the time, when, according to German custom, a keg of beer is furnished for the workmen. But instead of a drinkfest under the decorations on the ridgepole, the contractor spoke briefly and then Hans Al-

brecht explained a bit of the history of the building and the ideals of the Friends which was followed by expressions from representatives of the various countries there. Afterward the members of the Yearly Meeting entertained the twenty-four workmen at "Kaffee" or tea on the Terrace of the Kurhotel. Each man was presented with a two mark piece "for his wife" in lieu of all the beer he could drink. It seemed to me the finest way this building could be completed would be by many small contributions from Friends all over the world.

One certainly felt the worldwide outreach of Quakerism as messages were read from all over the world. "Is there no justice in the world?" asks the Chinese who see their country destroyed in spite of the League of Nations and the Kellogg Pact. "We have tried to show that justice will triumph in the world, but how difficult when thousands are sacrificed to the god of war." And from the Friends in Japan comes the statement of how difficult it is for them with little freedom of speech or action in an attacking country but "our desire is to be the small seed of peace." Surely as the Oregon Yearly Meeting wrote, "Our time gives unprecedented opportunities for love and service."

Indeed, the meeting at Bad Pyrmont was certainly international itself, with fifty-one "auslandern" or foreigners who were either nationals of people working in twelve countries, out of the 175 in attendance. We saw among the Americans: Howard Brinton, San Francisco; Henry J. Cadbury and daughter, Elizabeth, of Haverford; Emma Cadbury, Vienna; Mary and Richard Cary, Berlin; Alfred Garrett, Philadelphia; Hermann Hagedorn, Washington, D. C.; A. Gertrude Jacob, now residing in Nurnberg; Effie McAfee, Paris; Mahlon Harvey, Urbana, Illinois; Carl and Margareta Kroll, Hamburg; and Elizabeth Shipley. From in or near London: Carl Heath, Fred Tritton, Joan Mary Fry, Joan Peet, Maurice Rountree, Claud Sutton, Elizabeth and Susan O'Brien. From elsewhere in the British Isles: Lucy Backhouse, Joan W. Chapman, and Kathleen Strother; Dorothy Henkel and Helen Peach now in Germany; Corder Cathpool and Evelyn Vernon from Germany; Bertram Pickard from Geneva.

At least fifteen came from France, most of whom stayed over the following two days for the special German-French discussions. Robert Limburg from Holland towered above most of the people like a good natured Dutch windmill. Marta Jacobowsky came from Stockholm, Sweden, and Anna Anderson from Stavanger, Norway. Helen Sommer was there from Prague, Czecho-Slovakia, and William Bacon Evans from Syria. Marie Luise Moll of Vienna did much of the discussion translation and seemed equally at home in German, French, or English. We thought again of the inscription over the door of the International House in New York City, "Above all nations is Humanity."

LAWRENCE PREPARES FOR YEARLY MEETING

Friends at Lawrence, Kansas, have been busily engaged all summer preparing for the coming of Kansas Yearly Meeting which is to be held in Lawrence, from October 4 to 9. This occasion is peculiarly interesting since it is the sixtieth anniversary of the establishment of the Yearly Meeting and also the sixtieth year since the old stone meetinghouse was built.

For years Kansas Yearly Meeting was held in this beautiful building, but it now assembles at Wichita, which is more nearly in the center of its large membership extending over five states. This building is a landmark in the old historic town of Lawrence, which was the storm center of the agitation during the anti-slavery conflict, and for many years was the largest church both as to building and membership in the city. It was constructed at a cost of $31,000 and could not be duplicated at the present time for several times that amount. Much of the money came from American Quakers outside of Kansas, and some from England. The building is in a good state of preservation considering its age.

Members of the local meeting are very enthusiastic about the return of the Yearly Meeting to its birthplace. Under the able leadership of Herbert L. Huffman, the pastor, and with much sacrificial labor on the part of the members, much has been done to make the building more comfortable and attractive for the coming of its guests. Because of economic conditions, much of necessity has been left undone which had been planned. The rich old walnut of the furnishings and the presence of the gallery seats which are unusual in the modern Quaker meetinghouse add much to the simple beauty of this historic building.

Hesper Quarterly Meeting, of which Lawrence Monthly Meeting is a part, and the neighboring Quarterly Meeting of Tonganoxie show much interest in the event and both sincerely hope that through the coming of Kansas Yearly Meeting in this part of the state a new vision may be caught of the task of the church, which will be reflected in the days to come by the upbuilding of Christ's kingdom in Kansas Yearly Meeting.

This Yearly Meeting is the child of Indiana Yearly Meeting, and the minutes of the first session of Kansas Yearly Meeting held in 1872 reveal the presence at that session of many friends whose names are familiar in the annals of Quakerism. The names of Robert Douglas, Luke Woodard, Charles F. Coffin, Enos Pray, Francis Thomas, Timothy Nicholson, and Samuel Ritchie, from Indiana; Mary Elliott, Rebecca Collins, and Philip Dorland, from New York; and Edith Griffin from Ohio, will recall the figures of these plain garbed saints of the long ago. The walls of this old building have resounded with the appeals of Esther Frame, John Henry Douglas and David Updegraf as they proclaimed the everlasting gospel to the multitudes who came to hear.

Beside the regular business session and the evangelistic services, a part of one afternoon session will be devoted to an anniversary program. Old costumes will be seen, followed by reminiscences by those who attended Kansas Yearly Meeting in the early days. A cordial invitation is extended to all who may be interested. Ministers anticipating attendance with minutes should notify the Secretary, Anna Hiatt Hill, 1540 New Hampshire Street, Lawrence, Kansas.

OFFICIAL COMMENDATION EXPRESSED

Much encouragement has come from the Africa field through the report of the Government school inspector, Mr. G. E. Webb. Friends will be interested in knowing the feeling of the Government concerning our work in Africa. The following is an excerpt from his report on the Friends Girls School:

"The school was first opened about two years ago in a tentative way with a few pupils by Miss Haviland. It was by no means a popular institution even among the mission adherents and I understand the work in the early stages was very difficult. Native prejudice however has gradually been overcome, and the value of the training given is being so much appreciated that the number has risen so that there is no further accomodation. There is every indication that the school is succeeding in its aim which is to train girls to become better wives and mothers. Only girls of good character and between the ages of twelve and fourteen are selected, and they must be able to read and write and do simple arithmetic.

"A slightly varying time table has been arranged for each group, and although the girls are kept busy from six in the morning until 9 p. m., and do a large amount of heavy manual work on the communal shambas, they all seem both healthy and happy. There is a large garden in which are grown under improved methods of cultivation, all the vegetables, cabbage, peas, beans, tomatoes, etc., required by the school, and practically all the maize required.

"Sewing from the simplest stages up to the making of their own clothes and

knitting sweaters and stockings is also taught and I was shown some very excellent work. Each girl also has to go to the hospital for three months practical training in hygiene and first aid with special stress given to the care of babies and maternity work.

"The mission is to be congratulated on the great success which is attending their efforts to provide one of the greatest needs of the African today in the care and training of women."

SIXTIETH ANNIVERSARY CELEBRATED

Charles W. Lindley and Miriam Towell Lindley celebrated the sixtieth anniversary of their wedding on September 18, in Bloomingdale, Indiana. At the close of the regular Sunday morning service in the meetinghouse, the public observance took place. Two songs were sung as an introduction. "Believe me," a solo by Seth Cook, and "When your hair has turned to silver," a duet by Seth Cook and Francis H. Woodard. The eldest granddaughter, Miriam Griest, Chicago, attended the bride as maid of honor, and the eldest son, Birchard Lindley of San Bernardino, California, accompanied his father as best man. The bride and groom repeated in a very impressive manner the Friends ceremony which they used sixty years ago, after which the pastor, Lyman Cosand, offered prayer and dismissed the congregation.

The couple received sincere congratulations from their many friends in the audience. The bride was beautiful in a velvet gown and the groom looked many years younger than his age would indicate. At the Lindley residence a large company of relatives and friends gathered for the bountiful dinner. Rain changed the plans for serving the feast on the lawn, and the guests assembled in the home, where a bright fire added to the atmosphere of goodwill which pervaded the rooms. Flowers were everywhere. The tastefully decorated bride's cake was baked by the oldest daughter, Marianna L. Griest, Chicago. The bride cut the cake and all had opportunity to sample it.

Among near relatives present were Birchard Lindley and wife, San Bernardino, California; Marianna Griest and three daughters, Chicago; Dr. G. R. Lindley and family, Alexandria, Indiana; Dr. J. H. Lindley, wife and daughter, Elwood, Indiana; Lucille L. Rusk and daughter, Waveland, Indiana; one daughter, Iva L. Hiatt, Berkeley, California, was not able to be present. Wilson Towell, brother of the bride, Kingman, Indiana, and Elwood Lindley, brother of the groom, Cates, Indiana. Pictures of the happy couple, and of the entire group were taken when the rain had passed

(Continued on page 707)

A Double Golden Wedding

—Courtesy, Newberg Graphic.

Left to right—Justin L. Haworth, Matilda M. Haworth, Levi E. Lewis, Marietta M. Lewis.

ONE golden wedding alone is a very notable event, but a double golden wedding observance is indeed remarkable. Such an occasion was celebrated on August 31 at the Lewis home in the Springbrook neighborhood, near Newberg, Oregon, by Marietta M. and Levi E. Lewis and Matilda M. and Justin L. Haworth, the ladies being sisters. Furthermore, at the same time Maude H. Butler, daughter of Matilda and Justin Haworth, and her husband, Asa Butler, celebrated their fifteenth wedding anniversary. Also noteworthy is the fact that two others who were present at the original double wedding fifty years ago in Illinois were present for the golden wedding occasion.

Marietta Mills and Levi Lewis, and Matilda Mills and Justin Haworth, were united in marriage at a double wedding on August 31, 1882, near Georgetown, Illinois, by Thomas C. Brown, Friends minister. Marietta and Matilda Mills were the only daughters of Henry and Mary Mills. Levi Lewis was the son of William and Mary Lewis, and Justin Haworth was the son of James P. and Rebecca Haworth.

The Haworths moved to Oregon in 1891 and located near Springbrook, living there until four years ago when they retired from farming and moved to East Whittier, California, in order to be near their sons. The Lewises went to Oregon in 1903 and also made their home near Springbrook, where they still live.

Each couple has four children, the Lewises three sons and one daughter and the Haworths two sons and two daughters, as follows: Mary Eunice Lewis of the Oregon State College Faculty, Corvallis; Dr. Claude Lewis of Portland, Oregon; Prof. Russell Lewis of Pacific College, Newberg; Paul Lewis of Tillamook, Oregon; Maude H. Butler of Springbrook; Mabel H. Williams of Wilder, Idaho; Huber Haworth of Whittier, California; and Richard Haworth of Whittier.

Maude Haworth and Asa Butler were married in the Haworth home near Springbrook on August 31, 1917, Richard Haworth, the bride's uncle, performing the ceremony. They have two daughters, and make their home at Springbrook.

The observance of this most unusual and interesting triple event was of a double nature, consisting of a public reception in the afternoon and a family dinner and reunion in the evening. The two persons present who had attended the original double wedding were Roma Hollingsworth of Denair, California, first cousin of the Mills sisters, who was one of the official witnesses in 1882, and Mary E. Lewis of Portland, Oregon, sister-in-law of Levi Lewis.

A musical program interspersed the congratulations and best wishes at the celebration, and refreshments were served to about 100 guests. The Lewises, Haworths, and Butlers received many gifts on this notable occasion, and the house was decorated with many beautiful flowers.

"MY LORD AND MY GOD"—HIS PRAYER PROMISES

By Emma F. Coffin

"In the beginning, God." What a magnificent introduction to the Holy Scriptures! Again, "In the beginning was the Word, and the Word was with God, and the Word was God." Well, John, how do you know? Listen to his answer. "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled concerning the Word of life — declare we unto you." The following testimony from another sacred writer reads, "God hath at the end of these days spoken unto us in His Son." Jesus Christ is that Son. He is the one outstanding personality in the entire history of the human race. John said of him, "The Word became flesh and dwelt among us, and we beheld His glory, glory as of the only begotten of the Father, full of grace and truth." And, "In Him was life and the life was the light of men." I, too, have seen Jesus Christ. *I know him.* He fills my life. He is more real to me than any earthly friend.

A deeper meaning of his prayer promises than I had hitherto known, has opened to my inner consciousness. These promises are marvelous in their straightforward directness and in their simplicity. The words of Jesus, "I and my Father are one," should inspire child-like confidence in him, and in the certainty of answer to prayer; and especially since he also said, "Verily, verily, I say unto you, if ye shall ask anything of the Father, He will give it you in my name. Ask and ye shall receive that your joy may be made full." In consideration of these clear promises of Jesus concerning prayer and its answer, John gives us his finality on the subject when he declares "And this is the boldness (or confidence) which we have toward Him, that if we ask anything according to His will, He heareth us, and if we know that He heareth us, whatsoever we ask, we know that we have the petitions which we have asked of Him."

"My Lord and my God!" How wonderful and all sufficient Thou art! During years of service in gospel ministry, I have noted many marked answers to prayer, and have seen hundreds of people confess their sins to God and receive Jesus Christ as their personal Saviour and Lord. I have seen their radiant faces and their transformed lives.

In a certain Iowa town where we were conducting evangelistic meetings, I recall the incident of a young man who worked in a blacksmith shop. He was very profane, insomuch that he could not utter one sentence without two or three words of profanity. Prayer was made on his behalf. He came forward in a special service which was held for young men, and was definitely and joyfully converted. The next evening before the service a man who labored in the same shop came to me with the happy information that said young man was completely changed and had not been heard to utter an oath all day long. His profanity had disappeared with all his other sins. That night he gave a ringing testimony for Christ. The prayer promises came true for him.

Another case I shall never forget. A band of workers engaged in tent meetings had signal blessings outpoured. The tent had been erected in a densely populated rural district. There lived in this neighborhood a man about thirty years of age who was a confirmed atheist and who boasted that there never had been any religious services held in that locality, and emphatically declared that there never should be. While the tent was in process of erection he was everywhere present with threats and curses. But the meetings began. The crowds came. The tent was filled night after night, even the standing room being taken. He came, but stood outside the door the first few evenings trying to create disturbance. Then he came barely inside and stood near the door. Day after day the workers secretly prayer for him. We held steady, without intimidation. He became quiet and attentive and each night moved up a little nearer until he took a back seat; then another seat forward, and finally, he came early one evening and with a serious aspect walked half way to the front and sat down. However, he had made his brags, "I will fool the preachers. I will make pretense that I want salvation; I will respond to the call, go forward, kneed for prayer, then make believe that I am saved." His plan was conveyed to us by an unsaved man. We kept secret prayer lifted in faith to God. The message was given and the call made for those to stand who would accept Jesus Christ. This man arose and began to speak; whether in pretense, I do not know. He said, "I am an infidel. I have always scoffed at the idea that there is a God, but now I want salvation." A man led him to the altar and helped him to kneel. There was a weight over the audience like a heavy, dense cloud through which not one ray of light shone. The heavens seemed brazen. Silence reigned. At last there was liberty in vocal prayer. I went to the man in question and said to him, "Brother, call on God," for by this time he was apparently in dead earnest. In great agony he cried, "Oh God, if there *is* a God, show yourself to me and save me." Needless to say that his prayer and ours were answered, and he was wonderfully saved. At once he began to preach the gospel of Jesus Christ and in due time became an ordained minister.

A third example was that of another atheist in a good sized town. The same band of workers had been called to one of the churches for a series of meetings. This atheist, an unmarried man, was wielding a dangerous influence over the young men and boys of the community. He gathered groups of these young people about him at every opportunity, talked infidelity to them and distributed his literature. Fathers and mothers and other Christians were greatly distressed over the situation. Upon our arrival a chosen delegation called upon us and explained conditions, adding this statement, "If only you will get this man soundly converted, we will not ask you to do another thing; for his salvation will save this town." Prayer, and more prayer was forthcoming for him. The meetings grew in attendance and in power. A number were coming to God, among them some of the young men. This man, who was the particular subject of prayer began to attend. One late afternoon a messenger came to us with the word that the man in question had been pacing back and forth in his yard the whole afternoon, raving and cursing the meetings and those in charge. Again there was definite, urgent prayer linked with a victorious faith. That night he sought and found God. When peace came into his soul he exclaimed with Thomas of old, "My Lord and my God!" He became a sincere Christian and kingdom builder. He united with the church and at once began to tithe all his income and to pay regularly into the treasury of God for the spread of the Gospel.

Yes, "In the beginning God." He lives today, and he answers prayer.

Whittier, Calif.

A MORNING PRAYER

Let us come unto the Father,
Naturally, as His own children.

Let us come with joy, since
He has asked us to rejoice.

Let us come with thanksgiving,
Since all we have is from Him.

Let us come with adoration,
Since He is all-holy.

Let us come with humility,
Since we have much to repent of.

Let us come with hearts uplifted,
Since our hope is in Him.

Let us come in faith,
For in Him we cannot be disappointed.

Let us come asking largely,
For He has promised greater than we ask.

Minnie P. Bowles.

Tokyo, Japan.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

WHY NOT A PEACE "CARNIVAL?"

"There are introductions and introductions but imagine my feelings at being introduced at the church in which I was to speak as a member of the 'Peace Carnival.'" Such was the way in which one of the year's caravaners was presented to the congregation.

It is rather difficult to imagine the caravaners with so light and holiday a spirit as that of a carnival—especially so when such scholarly subjects as "War Resistance," "The Tariff," "Disarmament," "Debts and Reparations," and "The Christian Attitude Toward War" were presented and discussed at the meetings held throughout the summer. "We apologize for the time spent in study this week, but 'War Debts and Reparations' are a potent subject at the moment — especially for Business Men's Clubs and we feel the necessity for being on solid ground with our facts" . . . "It is too bad they can't decide to cancel war debts on moral grounds, but if we can persuade them it is a good thing on a dollar-and-cents basis, as seems to be possible, I suppose the good work can be considered to be advanced, although they remain just as selfish as before." This is far from a Carnival Spirit!

A Mennonite group, represented a new departure in caravaning. In addition to the four boys who did regular caravaning there were three girls. Together these formed the cast of a peace play, "The Vanguard." The group presented the play whenever opportunity permitted. In the mornings the girls devoted their time to Goodwill Schools in the Mennonite Churches.

For the first time a Jewish Caravan was sent in the field and worked in the Christian churches, service clubs, and camps as did the others. The boys wrote: "Before we left Haverford to begin the summer's work, we felt some apprehension concerning our reception due to our Jewishness; but this fear was without cause. Everywhere our greeting was most friendly. Only one minister refused us the privilege of his pulpit because of religious differences, but he would also have refused entry to the Unitarian (Harvard) team for the same reason. In fact, the appearance of Jews in Christian Churches speaking on world peace was of itself of not inconsiderable value. Many ministers commented on the necessity for the union of all sects on this work and told us privately that they felt reinforced in their endeavor by the knowledge that members of the faiths were cooperating."

Caravan Round-Ups: One of the values of caravan work is the training of the caravaner to become an ardent and efficient peace worker. This year two Round-Ups were held—one a few weeks after the work in the field began and the other just before the group returned to their homes. These meetings were valuable in affording the group an opportunity for exchanging experiences and for working out a better method of carrying on the work—determining with what groups it was important to work, and what methods of approach should be used for churches, young people, service clubs. The technique which the students developed were by no means identical. Each person went about his work in the manner which he considered most important and attacked the problems about which he was concerned. Many were the friendly arguments at the Round-Up as to the various ways of working.

The end of the season found each of the caravaners eager to continue peace work during the winter. Two boys in Cincinnati are planning to establish a Speakers' Bureau which will supply interested groups with workers. They also hope to secure some time on the Cincinnati Radio Stations. Four ex-caravaners will be in Boston—studying or working—during the coming year. They are planning to make Boston "peace conscious." A group of Swarthmore students plan to stage a peace campaign in Delaware County, Pennsylvania. Several of the Haverford boys will assist with the work.

Again this year the value of caravaning as part of the country-wide program of peace education was demonstrated. The sixth year although numerically small due to the lack of finances was as successful as the others!

RESIGNATION OF HARRY SILCOCK

English Friends are deeply regretting the resignation of Harry T. Silcock as one of the two Joint Secretaries of the Friends' Service Council. His many American Friends, especially those interested in China, will know of his quarter-century service for that country, and will be interested in the new work which he is to take up as Secretary of the China Universities Committee.

Harry Silcock began service in China in 1908, under the English Friends Foreign Mission Association. Except for a two-year furlough he was engaged in educational work in Chengtu until 1920, when he became secretary of the Association, and broadened his interests to include all the English Quaker foreign missionary field: Madagascar, South Africa, Pemba, and India, as well as China.

Harry Silcock's position as Secretary and adviser to Chinese students will give him very great opportunities for personal work, and work for the improvement of cultural relations between England and China. The Friends' Service Council feels that in leaving the Council's service he is undertaking a wider work for the service of the Chinese people.

Carl Heath will serve as General Secretary of the Friends Service Council.

INTIMATE SIDELIGHTS FROM GENEVA

Extract from letter to Bertram and Irene Pickard from Albert Wigniolle, student at the Quaker Student Hostel during the summer of 1929, and as a regular student from January, 1930 till July, 1931.

Douai, 21st March, 1932.

"In sending you today a copy of my thesis, may I take the opportunity of expressing my very real gratitude for all you did for me during my stay in Geneva. There is no doubt that the cordial atmosphere which you created in the Hostel and which Mrs. Ridpath is so happily continuing, had a decisive influence on my work. Perhaps I sometimes gave you the impression that I did very little work. You see now that that was only an impression. I realised immediately that intellectually I should gain more from the Hostel than from books; and I do not think I was mistaken. It was the feeling of understanding, peculiar to the Hostel, which was my surest guide, and I looked for help much more in the Chemin Krieg than at the Promenade du Pin."

NOTE BY BERTRAM PICKARD

We feel that this testimony coming as it does from a keenly intellectual Frenchman, a Roman Catholic, and little prepared by training and tradition for the kind of atmosphere and ideals represented by the Hostel, is an important vindication of the Hostel aims and purposes.

Needless to say the receiving was not all on one side. Everybody at the Hostel, not least those responsible for its direction, have gained much from friendship with Albert Wigniolle. His fine spirit in controversial discussion, and his intellectual honesty that led him to revise some tenaciously held opinion, were an inspiration and example to all of us.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

WITHOUT SILVER OR GOLD

Editor, THE AMERICAN FRIEND:

The present economic situation has necessitated many changes in the work of the churches. It compels fresh attention to our scales of values in order that we may discard under financial stress only the less important things and cling to those that are essential.

Many Friends meetings, especially in the South and West, are no longer able to support a pastor as they have been accustomed to do. Some of them feel that on this account they can no longer keep up their meetings for worship. Before coming to this conclusion, however, it is important to see whether there are not practicable alternatives to this course.

Peter and John going up to the temple were appealed to by a lame man. They might have passed him by on the ground that there was no money for an operation nor for hospital fees. Peter's reply, however, called attention to other means of service available for Jesus' disciples and gives a cue for one phase of the service of our meetings to their members and to their communities today, "Silver and gold have I none; but what I have, give I unto thee." (Acts 3:5.)

In the historic practice of the Society of Friends, there is a manner of worship which requires no pastor. In the past it has nurtured great souls. It has sustained hosts of men and women so that they were able to stand in their places and do their daily duties nobly. It has been the place of vision and of inspiration for leaders of great social and religious reforms. Whether we regard this manner of worship as the best possible for Friends under ideal conditions or not, it is certainly vastly better than forsaking the assembling of ourselves together for worship entirely. Many of us think that it is better than many forms of worship in which we might be inclined to join with our non-Quaker neighbors. Even though we may not have the means to keep up regular preaching services, we can at least give to our fellow members and to our neighbors the service of such mystic worship, conducted "on the basis of silence."

Friends who cannot pay meeting money can at the least fill a seat regularly and by their presence and devotion add to the creative "silence multiplied by the still forms on every side." Many who have not been accustomed to do so can give help and encouragement to their fellow-worshippers by prayer or testimony or exhortation. All can contribute thought and time to the Lord's work in and through the meeting.

Most Friends still know how to worship in the spontaneous, unprogrammed meeting for worship. The conferences in London and Oskaloosa showed that for the older Friends. The Young Friends conferences have acquainted the leaders of the young Friends with the traditional mode of worship. The journals of early Friends and other Quaker literature can help those who have lost the "silent" way of worship to recover it.

This form of worship is especially suited to small meetings and it is particularly the small meetings which find themselves unable by reason of the present distress to support a pastor. If such meetings will rise to the challenge of their material poverty in this way, it may prove a blessing in disguise. It might become the means of developing fresh interest and activity on the part of the membership. It might be even the avenue of a fresh outpouring of spiritual power.

ELBERT RUSSELL.

Duke University,
Durham, N. C.

FRIENDS SHOULD HEED CALL OF FEDERAL COUNCIL

Editor, THE AMERICAN FRIEND:

I am much pleased with the evangelistic urge of THE AMERICAN FRIEND of the 15th instant. It is clearly following the mind of the Spirit that the Federal Council of the Churches of Christ in America calls on the churches to observe "a week of penitence and prayer," October 2 to 8, as announced on page 662, which was originally suggested by the Presbyterian General Assembly at Denver in May.

The call, signed by leading officials of 26 evangelical denominations, rightly puts confessions and repentance to the front. They say: "We have worshipped at the shrine of false gods, mammon, money, things, production, bigness, nationalism, individualism, amusements, etc." Following an effective and fruitful revival in Wichita, conducted by William A. Sunday, 21 years ago, came Fred B. Smith declaring to an audience of some 5000, that "America has gone to seed on cheap shows." What would Mr. Smith now say of the indecent movies and theatres that have shamefully misrepresented America from Hollywood forth among the nations of the earth?

After the foregoing subjects calling for repentance, Mr. Smith would doubtless add militarism, as demanding sorest repentance on the part of America with all the leading semi-Christian nations. A few years after the Armistice, he made a Christian mission tour of Japan, China and India. In India he released through the Associated Press, certain Far-East reactions, and especially that those pagan peoples said: "You may come and preach Christ to us, but you mayn't preach Christianity. That is a bloodthirsty religion." Since I had the privilege of mingling two years with the Japanese people and knowing a number of eminent ones attending the Pan-Pacific Association's Friday Noon Lunch and other Peace-promoting organizations, I have increasingly felt humiliated by knowing that our so-called Christian nations have taught the pagan peoples all they know of this diabolical modern warfare.

Four year in Germany during the early eighties, with travel in the Near-East and Great Britain, taught me that America has the best and the worst in all the world. It was then I learned why so many English and American Christians prayed that they might be permanently spared the "Continental Sunday." But to a large degree we have it in the big cities and at sea-side resorts and on all the highways. Sabbath desecration defeats and defies the worship of God, and many church members practice it. Even prominent ministers and Bible school teachers needlessly travel or "joy ride" on the Sabbath day. People that will not conscientiously observe, in its true Sabbath spirit, the fourth commandment will not observe the fifth commandment, and those who will not keep those two positive commands will increasingly break the other eight negative commandments, some or all of them. Hence the revolting reports of week-end crimes and casualties in the Monday dailies.

Just as noonday crimes are accounted worst because they are committed in fullest light of day, so where the highest spirituality and deepest piety prevails crime is most daring and decency is disregarded. It must be so to persist at all. Thus the most violent and brutal crimes in the world occur in this most enlightened nation. For a like reason—but that may not be only reason—militarism is most extreme in some militaristic spirits in the United States. Thank God! informed American, Christians and non-Christians, for the most part favor the League of Nations, the World Court and reduction of armaments. Strange to read this morning, that Louis A. Johnson, newly-elected commander of the American Legion declares: "I shall devote all my efforts for payment of the bonus; for repeal of prohibition, and against war debt cancellation and entry

of the United States into the World Court." Stranger yet, that some good Christians have no interest in international peace and disarmament. Sinning Christians are often the worst of sinners, since they know better, or should know better.

In this same number of THE AMERICAN FRIEND appear two good evangelistic editorials, and a very good evangelistic article on "Revive Thy Work," by Merton S. Rice. The Friendly and Christian evangelistic note should lead us to unite with the Editor in "encouraging the Spiritual Overtones."

In view of all these things no Christian of spiritual understanding should fail to heed the call of the Federal Council to confession and repentance. Paul was three years testifying the Gospel of the grace of God among the Ephesians, "testifying repentance toward God, and faith toward our Lord Jesus Christ." Thus he prepared the way for the fullest recorded revelation of the Holy Spirit and His profound personal work in our personal experience, "that we may not grieve Him." Forty-five years ago I heard Sam Jones in great evangelistic meetings in Minneapolis declare that repentance is the A, B, C of Christian experience, and that one never graduates from repentance while one remains in the School of Christ. The position may not be absolutely correct. But the longer and the more I delight in seeking the higher and higher life, in "walking in the Light of God, in whom is no darkness at all," and knowing that the blood of Jesus, His Son, cleanseth, continually, from all sin, the more I realize that if I do sin a sin at any time, I have access, instantly, as soon as I am conscious of it, to our Advocate with the Father, Jesus Christ the Righteous, who is the propitiation for the sins of all who promptly confess their sins, and who is faithful to forgive them and cleanse them from all unrighteousness. This much is certain: While the holiest of saints should and may realize in their experience that Jesus does save and keep from sin, to which the Holy Spirit bears witness with their spirits, one should prayerfully guard against the spiritual pride of declaring, "I have not sinned in so or so long a time." Our Lord Jesus is an all-sufficient Savior, who will save and sanctify at all times those who truly repent and faithfully seek it.

Twice born men and women—and such was George Fox, and such are all true Friends of Jesus—if they try to understand, love and obey him, will walk in the Light with that broken and contrite heart, which keeps in the spirit of repentance, and in which Christ dwells "the hope of glory."

Let us hope that all Friends will unite with others in repentance and prayer. Surely all Americans have need of this grace and blessing.

WM. L. PEARSON.

Pasadena, Calif.

A MORNING AT CHATHAM

BY GLENN WILMER DOUGLASS

The rattle of the milkman's wagon announces the dawn. Rising and donning our clothing, we steal through the door which, as our hostess has informed us, is left night after night unlocked. The pale moon, robbed of her glory by returning day, is approaching the western horizon. Passing along the deserted streets, by yards bright with many colored flowers, we take the Mill Pond road, by an estuary where several launches, white in the gray light of morning, are lying at anchor. It is a mile to the ocean, and we are eager to see the sun rise from the sea.

The Chatham light, a few rods back from the bluff, is slowly revolving, sending its warning beams from a coast on which so many ships have been wrecked that it is said if they were laid end to end they would form a solid bulwark reaching to Provincetown, forty miles away. Nine miles out are the Pollock Rip shoals, encountering which the Pilgrim fathers turned back to Provincetown harbor, instead of making for the Jersey coast as they had orginally intended. The tall and graceful shaft marking the Monomoy disaster of 1902 is seen bearing the inscription:

"Twilight and evening bell and after that the dark,
And may there be no sadness of farewell when I embark:
For thought from out the bound of time and space the flood shall bear me far;
I hope to see my pilot face to face when I have cross the bar."

Before us is the sea, almost as calm as an inland lake, and yet the ever unresting sea.

Far out over the waters to eastward the lightship is yet shining. The clouds are already crimson with the birth of morning. And now a section of red disk is seen through an aperture of cloud where sky and sea seem to meet. Now the sun is reflected in the water and lights a path of golden glory from the horizon to the shore.

A slim, youthful figure comes down to the beach. It strides across the pathway of the sun, and follows the ebbing tide from bar to bar.

Such a morning reminds us of religion at its best—morning on the land, morning on the sea, and morning in the heart of youth for ever!

AMONG THE CAVE DWELLERS AT MOUNT ELGON

BY JEFFERSON W. FORD

The Cave Dwellers at Mt. Elgon (in British East Africa) are called the Elgoni people by their neighbors but the two tribes call themselves Vakayonjo and Vang'oma. They are perhaps more backward and less susceptible to the influence of the gospel than are the Bantu tribes among whom most of the Friends Mission work is located. They are not normally agricultural but live mostly from honey and such products as Nature provides in the mountains. They have many flocks and herds. Perhaps living for generations in the caves that abound on the mountain, with their cattle, amid all the filth that has accumulated for centuries, both moral and physical, has contributed to the backwardness of the tribes.

For years we tried to make some impression on these people but with little apparent success. Fifteen years ago some of them came to school for a short time. One was the son of their Chief Chabtek, but the restraints of the school were too much of a contrast and the allurements of his natural surroundings soon called him back. After years of effort, the first school among them was opened in 1922. This was located at the foot of the mountain and was, at first, quite popular. It still continues and has had a good influence during the past decade. When we came back to the field in 1928 we found three small struggling schools and there are now several of the Chief's children in attendance.

One of our teachers, Ezekiel Ndiema, is the son of a Bantu father and a Vakayonjo mother. He has lived with both tribes and is equally at home in the use of either language. He knows the customs of both and is therefore invaluable. He has worked faithfully under most difficult circumstances, many times without any financial aid. The last time he came to Monthly Meeting he brought a request for a new school among the Vakayonjo people who live in a district some four or five miles away from his present school. He says he is quite willing to take on the work of teaching this new school for the privilege of getting the gospel into a new group of these people. We are praying that many of these people may be brought to a knowledge of the Truth as it is in Jesus.

To create the love of literature is a salutary object of education. Nor is anything else needed than to discriminate clearly between what is literature and what is not. Taste comes from discrimination. The mind trained to a love of literature will turn with fastidious distaste from writing which does not approach the standard.

QUAKERDOM · AT · LARGE

Eliza Armstrong Cox, one of the founders of women's organized missionary activities among Friends, Esther T. Jenkins, and Emma F. Coffin have been appointed to represent California Yearly Meeting at the triennial Women's Missionary Conference of Friends in America to be held at Wilmington, Ohio, October 13-17.

* * * *

Two women Friends, both of Chicago, had places on the program of the Fourteenth Annual Assembly of the Association of Women Preachers of the United States, which was held at the Chicago Evangelistic Institute, September 13-16. Erna O. Nixon discussed the subject of "The Woman Preacher—Her Training," while Charlotte M. Vickers led the devotional period of one of the sessions.

* * * *

Word has come to us of the death on September 17 of one of the patriarchs of New York Yearly Meeting in the person of Seneca H. Stevens of Tillson, New York. No one who has attended the sessions of New York Yearly Meeting will forget his stately, dignified form and the gracious words which proceeded from his lips. He was an honored and beloved minister wherever he was known, and his presence will be greatly missed.

* * * *

Violet R. Hawkins, who, since her return two years ago from her work in Japan, has been located at Los Angeles, California, assisted while the Olympic games were in progress in entertaining the Olympic Good Will Team sent from Japan by the Japanese National Y. M. C. A. She writes that it was thrilling to see that group of seventeen young Christians contending as truly as in a race that their country might be better understood and that the friendship between Japan and America might become more dynamic. "Who can say," she asks, "but that those young Christian men will exert a greater influence for international friendship than the official athletes?"

* * * *

At the September session of the Meeting for Sufferings in London, Joan M. Fry and Ebenezer and Muriel Talbot were present and reported personally on their recent visit among Friends in America. Joan Fry gave vivid pictures of American life which they had observed in its varying features. Muriel Talbot said that for her the unforgettable part of the tour was a visit to the western coal fields of West Virginia and Kentucky. Ebenezer Talbot reported that his chief concern had been the question of war debts and reparations and that his message on this much-mooted question had been received in a very loving and friendly way. He expressed the opinion that the depression is worse in America than in England and that our people are becoming more ready to listen to the argument that the tariff walls are the cause.

* * * *

In the issue of the London *Friend* for September 2 appears a diverting article, "Memories of American Quakerism," written by our friend, J. Henry Bartlett, former Editor of the Philadelphia *Friend*. In writing of the days of his early manhood when the barriers maintained between the two branches of Friends in Philadelphia were high and well nigh insurmountable, he writes: "Through very narrow windows volleys of orthodoxy were fired toward Race Street. No one would have ventured to propose such a precarious thing as a Conference. The truth must be told. It was at times made to appear that these Friends were more hopeless than the poor heathen. Did not the heathen have gleams of the inner light?" That this exclusive attitude was common to both groups is indicated in an incident which he relates. Friends of both branches participated in the management of several of the philanthropic institutions of Philadelphia. As a manager of the House of Refuge, J. Henry Bartlett met several leading Friends of Race Street regularly. One of these was a "pillar" Friend, often at the head of their Yearly Meeting. Henry observed to him on one occasion that he hoped to stop in for one or more sessions of their meeting during the ensuing week. The Friend was very grave and finally said: "I don't know that there would be any objection to thy attendance at *one* of our sessions." "It seemed best not to confess," adds our Friend, "that I had done so before!" On another occasion a "very weighty and ancient Friend" of Arch Street remarked that it was not an unusual view in 1827 that "enough salt went with the separatists to preserve them." Our Friend adds: "It has become an important question at times whether that group in some instances did not take more salt than they left! These are bygones now, as our day seems to move toward understanding and cooperation."

* * * *

If the above observations seem to our readers to be more or less detached and unrelated to the history and fortunes of what is known as "Western Quakerism," they may be more interested in the following paragraph written by J. Henry Bartlett: "The activities of the other main division, known in England better than here as the Gurney division, had frequent repercussions in the meetings at Arch Street. Pastors and apostates very quickly wore a common label. The pastors, however, were determined upon an invasion of Philadelphia Yearly Meeting. The young element of the Society had an excited interest in the efforts to keep them out. The gates of the meetinghouse yard were well guarded and if they came unattended by a Philadelphia member they were challenged and at times excluded. Once they were inside, the excitement of the young was further stimulated by the efforts to suppress their preaching. Often a simple request would bring their discourses to an end. Sometimes there was resistance and heated argument, all of which made keen diversion for youth. After two or three years of what often approached turmoil, the elders determined upon another course. The meeting should take the extreme passivist position and observe the result. It worked. There were still intrusions, but so unsympathetic was the silent resistance that the invasions ceased."

NEWS OF OUR MEETINGS

An all-day meeting was held at the Friends Church, Keystone, Indiana, on September 18. A bountiful basket dinner was enjoyed by forty-five people. In the afternoon, Glen Appleman, of Marion College Church, gave a stirring message to a large congregation. Several former pastors and evangelists were present—E. E. Hale, Richmond; Oscar Trader, Fairmont; Daniel Whybrew, Upland; Andrew Davison, Geneva; Mearl Wilson, Bluffton, and the present pastor, Frank Chant, Marion.

* * * *

A series of Sunday afternoon meetings for worship at the old Randolph Friends Meetinghouse, near Dover, New Jersey, has been planned for the autumn months, under the direction of a group of concerned Friends from Montclair Meeting. The first meeting of the series was held on September 11, when a small group of Montclair Friends and others interested gathered in the "calm, and cool, and silence" of this ancient meetinghouse for an hour of quiet communion, which was blessed by the Invisible Presence and by most acceptable ministry. Interested persons have been found in the neigh-

borhood, and if need is felt for regular meetings an effort will be made to arrange a definite schedule. Montclair Friends will be happy to welcome any Friends who may feel free to attend and encourage the reestablishment of this old meeting.

* * * *

E. Howard Brown,pastor at Noblesville, Indiana, gave a stirring address on Prohibition in the meetinghouse at Bloomingdale, Indiana, on the evening of September 18. Much information was given and many facts not generally known were stated in a convincing way. Bloomingdale Friends hope E. Howard Brown may come this way again. In the centennial observance at Marshall in the morning of the 18th, he delivered the sermon. He was the first pastor to serve the Marshall meeting about forty years ago.

* * * *

On Sunday, August 28, Dr. Robert L. Kelly, accompanied by his wife, occupied the pulpit in the First Friends Church of Pasadena, California. Naomi Myrick, young soprano of Los Angeles, sang. At five o'clock in the afternoon, Robert L. and Margaret T. Simkin, of West China, gave interesting talks on their missionary work. Tea was served in the social time following. Dr. Edwin McGrew, the pastor, was the speaker in the union evening service on Sunday, August 21. The music was also in charge of the Friends meeting. The services are held in the park.

PLEASANT PLAIN QUARTERLY MEETING

Pleasant Plain, Iowa, Quarterly Meeting was held at Rubio, Iowa, August 19 to 21. The session of the Ministry and Oversight body on Friday afternoon was very spiritual and uplifting. At the Saturday morning meeting, after a period of song and prayer and scripture reading, Ed. Thompson, pastor at Sully, Iowa, gave a very good message on "The Unspeakable Gift." This was followed by a testimony meeting.

A basket dinner was served in the basement of the church. The regular business meeting was held Saturday afternoon, with reports being read and the outlook for the different meetings discussed. That evening the missionary societies of the various meetings had charge, and provided a very interesting program. Two playlets were presented, one by Pleasant Plain Society illustrating very well Friends work in the Tennessee mountains, and one by Woolson Meeting portraying the need for trained workers on the foreign field.

Sunday morning after Sunday school, Moses T. Mendenhall, Yearly Meeting Superintendent, brought a fitting message on "Spiritual Dwarfs." This was followed by an altar call and one came seeking the cleansing of the Holy Spirit. Early in the afternoon the young people had a very inspiring service led by their Quarterly Meeting Superintendent, Pearle Wikoff, and at the close of this meeting Letha Schmitter gave a short talk on her work with the American Friends Service Committee in Illinois and Kentucky. Later in the day, Richard Wiles, of Richland Meeting gave his farewell message, as he feels called to take up new work at Indianola, Iowa, Meeting the coming year. He spoke on "Building," from I Corinthians 3 and Isaiah 28:6. This was a searching sermon. "We *are* builders together with God," he said. George Bond of Tonganoxie, Kansas, Meeting gave a short talk on "Prepare your heart to go through with God." There were two at the altar, following this meeting, for the cleansing of the Holy Spirit. This brought to a close what all present felt to be a very helpful session of the Quarterly Meeting.

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NEW LIFE THROUGH GOD

By TOYOHIKO KAGAWA

Fleming H. Revell Co., pp. 210, $1.50

The Japanese teacher and evangelist, whose earlier books, "Love, The Law of Life," and "The Religion of Jesus," have been widely read and much appreciated, has written this new book which is selling in Japan by the hundred thousand. "This champion of the poor has become expert adviser to the Government mystic and reformer, he is doing more than anyone else for social reconstruction: poet and preacher, he gathers great crowds whenever he speaks." The book has been carefully translated into English and a sympathetic introduction is given for those readers who would know more of the man and the conditions mentioned by him in the chapters that follow.

The spirit of the book is delightfully wholesome. The style is simple yet penetrating. The message is direct with a concern for all who need Christ as Savior and Lord. With first-hand knowledge, he deals with adverse human conditions and speaks to human need sympathetically as one who knows the source of help and the means of securing it. The book is "a fine, penetrative study of the all-supplying, all-embracing stream of spiritual life, which emanates from God." The Prologue, in verse, speaks of "A New Day Dawning" which "does not mean a revolution brought about by brute force, but a new social order brought about by love and mercy." And this transcendent power, he says, will flow through Japan.

The first chapter, which gives the book its title, holds that "if you have faith you will understand that God is love," since "faith not only affirms that God exists, but that he is love," and this is "the central truth of our Christian religion." Other chapters consider "God and the World of Suffering," "God and Christ," "God and the Cross," "God and the Soul," "God and Prayer, the Bible, the Human Conscience," "God and Daily Living," "God and the New Social Order." He feels that outside of Christ there is no complete revelation of God. The love of God is revealed through the Cross which expresses also the will of God. Only those who believe in God have immortal life. The greatest sin is failing to understand God or his standards because of selfishness in our hearts, and we cannot understand him except through the conscience. This is seeing God—experiencing him through a clear conscience. We must realize, actualize this God.

SIXTIETH ANNIVERSARY, ETC.

(Continued from page 701)

over. Three persons were present at the celebration who attended the wedding—Wilson Towell, Miles Madden, and Martha E. Atcheson. Miriam Lindley is an elder in Bloomingdale monthly meeting, and Charles W. Lindley is a member of the Permanent Board of Western Yearly Meeting.

DEATHS

CARPENTER — At Richmond, Indiana, September 5, 1932, Elizabeth Carpenter, widow of Charles G. Carpenter, and daughter of James and Matilda Newlin, aged eighty-nine years. Born in Jeffer-

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son County, Ohio, she was married to Charles Carpenter in 1864. Two daughters survive her, Caroline M. Carpenter of Richmond, and Minnie Carpenter Hiser of Indianapolis. She was for many years an elder in Whitewater Monthly Meeting. Her devotion to Christ, the church, and the community was clearly manifested, but as a homemaker, sharing in the spiritual values that make home ideal, she was at her best. Interment in Earlham cemetery.

COX—At the home of her son, Charles Cox, near Winchester, Indiana, August 17, 1932, Angie T. Cox, daughter of Franklin and Mazanah Haisley, aged seventy-eight years. She was an elder of White River Friends Meeting, and the wife of the late Silas J. Cox, deceased, a Friends minister. She is survived by one son, three grandchildren and two great grandchildren.

FARR—At his home in North Weare, New Hampshire, August 25, 1932, Lindley H. Farr, aged seventy-eight years. He was a valued elder and for a long time the principal speaker in Weare meeting. He was for many years a successful teacher, first in New Hampshire, and later in Peabody, Massachusetts. An exceptionally gifted man, he will be sorely missed as a leader in religious work, and in all movements for the public good. A son and four grandchildren survive him.

HARRIS—At her home near Winchester, Indiana, September 2, 1932, Anna R. Harris, daughter of David and Anna Haworth, at the age of eighty-six years. She was an elder of White River Friends Meeting, and the wife of Isom Harris, deceased. She is survived by seven children, thirty-one grandchildren, fifty-three great grandchildren, and one great great grandchild.

KINNEY—On September 2, 1932, Nancy A. Kinney, aged seventy-eight years. She is survived by her husband, R. K. Kinney, and by two daughters. Funeral services were conducted at Graham N. C., Meeting by J. Waldo Woody.

MCPHERSON—On September 2, 1932, Luther Allen McPherson, aged fifty-five years. He is survived by his wife and by four daughters and two sons. Funeral services were conducted by J. Waldo Woody at Graham, N. C., Meeting of which Luther McPherson was a member.

SCHEDULE OF YEARLY MEETINGS

(With name and address of Clerk)

Kansas—October 4-9, Lawrence, Kansas; Frank C. Brown, Haviland, Kansas.

Baltimore—November 11, Baltimore, Maryland; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

THOMPSON—On August 20, 1932, William Jesse Thompson, aged seventy-seven years. He was a member of Graham, N. C., Meeting. He is survived by his wife, Bethania Thompson, and by three daughters and one son. Funeral services were conducted by J. Waldo Woody, E. G. Overton, and W. E. Harrop.

VAN VLIET—At Newburg, New York, on December 7, 1931, Viella H. Van Vliet, wife of George M. Van Vliet, aged nearly sixty-eight years. Though at the time of her death a non-resident member, she was for many years previously a faithfuland active worker in Tillson Monthly Meeting of Friends, in the Bible School, and in the local Women's Christian Temperance Union. She was greatly missed when she with her family found it expedient to leave Tillson. Besides her husband, she is survived by two married daughters, and one granddaughter.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Leslie Frazer or Garfield V. Cox, whose addresses appear below.

4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Leslie Frazer, Minister, 1149 East 61st Street. Telephone Fairfax 3193.

1174 East 57th Street, John Woolman Hall. Meeting for worship 10:45. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks south. Garfield V. Cox, Clerk, 1332 East 56th Street. Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11:30 a m. Minister, Leslie D Shaffer; address, 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

DENVER COLORADO

Friends Church. West 41st Avenue and Shoshone Street. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 6:30 p. m. Arthur Kellogg, Pastor.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School, 10:00 a. m.; Meetings for Worship, 11:00 a. m. Christian Endeavor, 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitler, Minister, 13560 Roselawn Ave., Detroit, Phone Fairmont 1851J.

NEW YORK CITY

Friends Meeting, 144 East 20th Street. Meeting for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m.; C. E., 6:30 p. m.; Prayer Metting. Thursday, 7:45 p.m. Charles S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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